





pers," and yet some of our presidents have refused to let the conferences act in the former case, while they have acted with them, day after day, in the latter; thus protruding the sessions, and delaying the business only to which, as one of them says, the action of an Annual Conference extends! We do not bring up this affair to oppose any existing periodicals in our church, but simply to show that some of our bishops have been more lenient of *regue and in defiance* "advice" (advice which says nothing about conferences or bishops) than they have of plain and definite law! In view of these facts, can it be possible, that the principal reason which has induced some of our presidents to do as they have done, on the slave question, is the *advice of the General Conference*? Has not their settled opposition to abolition, had more influence upon them in some of their decisions?

**ADVICE OF THE GENERAL CONFERENCE.**  
While some of our bishops have attempted to justify themselves in what they have done, in the Conferences, on the slavery question, by the advice of the General Conference, we regret that they have not proved—first, that that "advice" is law; and secondly, that it applies to them as presidents of the conferences! But neither of these have they done!

**THE QUESTION AT ISSUE.**  
The question at issue is one in which the interests of our lay members are involved, as well as those of our ministers—a question on which the whole church should speak out. If annual conferences are oppressed, the church is oppressed. If the church may not speak through her ministers, where are her rights? If her ministers containing thousands of names, are refused a reference, and a respectful consideration, and especially when the bishops are under obligation to many against a sin which the Discipline opposes, it is time for her to inquire "by what authority these things are done?" To suppose that one man can exercise such authority over the opinions and consciences of hundreds of ministers and thousands of members, as has been contended for, and even exercised in two or three instances, involves, in the opinion of your committee, a palpable inconsistency.

**GENERAL CONFERENCE.**  
Had the General Conference made a law which would have fully covered our bishops in their attempts to keep down an expression of sentiment against slavery, in the conferences, such a law would be unconstitutional. Such a law would perhaps have been made at the last General Conference, could it have been done constitutionally, for that body were prepared for almost any measures, which had the show of constitutionality, to put down abolition. But our Discipline must first be altered, before such a law can be made. And if such a law could not be made, can requisitions of silence, put forth in the form of "advice," be binding upon bishops and conferences—especially, when that advice does not touch the official duties of bishops and conferences? Can the General Conference do by indirect "advice," what it could not do by plain and positive law? To make a law to prevent Annual Conferences from opposing slavery with our Discipline as it is, would be clearly unconstitutional; as much so, as it would to make a law to prevent annual conferences from opposing drunkenness! And yet our presidents think that the "advice" of the General Conference requires them to prevent annual conferences from opposing, in a conference capacity, this "great evil"; and that too, when these conferences are solemnly called on to do this by thousands of their members!

**WHO IS IN THE FAULT?**  
It has been said that the fault is not in the bishops, but in the General Conference. The General Conference, it has been contended, had no right to do as they have done, though the bishops are under obligation to obey them. To this it may be replied, that the bishops are under no obligation to obey unconstitutional laws—much less are they obliged to obey unconstitutional "advice"; if indeed, such advice can be given. The very nature of "advice," implies, that it may be taken or not. If it is absolutely binding, it is not advice, but law. But any thing of the nature of law, covering and requiring the obedience of our bishops, we have already seen, would have been unconstitutional. The advice itself, therefore, cannot be absolutely binding; because, first, if it possesses the nature of law, it is unconstitutional; and secondly, if it does not possess the nature of law, it cannot be binding, as a matter of course; and thirdly, in whatever light it be viewed, it does not touch the official duties of our bishops. Admit, then, that the General Conference had a right to give such advice to the church, as has been given—what has that to do with the duty of our bishops, as presidents of the conferences? The fault, therefore, is not in the General Conference, so much as in the presidents.

**ILLUSTRATIONS.**  
To use a simile. Suppose the Legislature of Massachusetts should request her representatives in Congress to use their influence against the admission of Texas to this Union. This would be "advice," nothing more or less. Now suppose one of these representatives to be elected speaker of the House. A motion is made by a member, that Texas be annexed. "But stop," says the speaker, "I cannot put that motion to the vote. I have been advised 'wholly to refrain.'" Again: Suppose the Legislature instructed her senators as above. This is more than advice. In the absence of the Vice President, one of these senators is elected president of the Senate, pro tem. A motion is made to annex Texas. "But stop," says the president, "I cannot properly put that motion, because I am instructed 'wholly to refrain.'" Once more: Suppose the Congress of the United States should issue its solemn judgment in the form of advice, that it is inexpedient to agitate the abolition question, and exhort all the people "wholly to refrain." The Massachusetts Legislature assembles; a member introduces a resolution saying that slavery is a "great evil," recommending to Congress the immediate abolition of slavery in the District of Columbia, and the Territories. "But stop," says the speaker of the House, "that subject has been put rest by the General Government: I cannot put the question to the vote—it is not in order; and I SHALL ALLOW OF NO APPEAL FROM MY DECISION TO THE HOUSE, BECAUSE IN MY JUDGMENT IT INVOLVES A QUESTION OF LAW!!" Now, who does not see, that this is precisely the ground taken by some of our bishops? In the last case supposed, the question is not a legislative, judicial, or executive matter. It simply expresses an opinion on the evil of slavery, and the duty of immediate abolition. But the speaker of the House pleads that he has "rights," that "he only claims the right to govern himself"—and that for the house to only demand him to put that question is "usurpation," and "claiming the right to govern him," would not his refusal to put such a question be considered an unexampled "usurpation," and claiming the right to govern the whole house? Neither the president of a deliberative or legislative body has any right to govern himself, so far as to refuse to do the proper duties of the chair, while he fills it. He has no right to "govern himself," as such a man, as to oppress a multitude of others! If he desires the rights of a private individual, he may obtain them by becoming a private individual; but let him not suppose that as a public agent he can put forth, at all times, independent action, and govern himself by his private opinions. Such a doctrine would, indeed, be of a "destructive tendency," and "subversive of order!"

**CLAIMS SET UP.**  
It has never, we believe, been contended, that a president is obliged to put to vote any resolutions that may be offered. The anti-slavery conferences have always manifested a willingness to abide by the Discipline: they have never asked for any thing unconstitutional. Neither have they ever claimed the right to govern the president. All they have ever contended for, is those rights which are common to all Protestant ecclesiastical assemblies. But they

have believed and still believe, that for one man to put himself in the relation to others, that our bishops sustain to the conferences, and then as president, refuse to do the duties of the chair, thereby depriving the conference of their rights, and that too, in matters of conscience and opinion, and on moral questions, is oppressive.

In this position, your committee are fully of the opinion that some of our bishops have usurped and exercised powers which do not belong to them—that they have exceeded in some of their acts, their proper constitutional prerogatives.

All of which is respectfully submitted.  
TIMOTHY MERRITT,  
JOSEPH A. MERRILL,  
SAMUEL SCOTT,  
SAMUEL NORRIS,  
WILLIAM LIVESLEY,  
Lynn, Mass., Oct. 26, 1837.

### Revivals.

**FOR ZION'S HERALD.**  
**PEMBROKE, MASS.**  
BROTHER BROWN—I have only time to say, that this is the sixth day of our glorious protracted meeting. Fifteen or twenty have been converted, and as many more have been at the altar, deeply awakened, and many others more or less serious. We most sincerely ask the fervent prayers of the people of God, for the continuance of this good work.  
Yours, &c. L. BATES.  
Nov. 26, 1837.

**DEAR BROTHER—**Since I wrote you yesterday, the gracious work of God has been increased among us. Ten or twelve more have found the Saviour precious unto them, and are rejoicing in redeeming grace. Many others are in deep sorrow for sin, and are earnestly seeking for pardon in the blood of the Lamb.

Ye saints of the most high God, that take a deep interest in revivals of religion, remember us in your fervent prayers, that God would continue to pour out his holy Spirit upon us.  
L. BATES.  
Nov. 27.

**FOR ZION'S HERALD.**  
**CHICHESTER, N. H.**  
BROTHER BROWN—At a camp-meeting held at Loudon, on the 18th of September last, our brethren were greatly refreshed, and a number rejoiced in the perfect love of God. They returned to their labor at home, full of faith and the Holy Ghost, and were instrumental of stirring up their brethren in the service of God, and were signally owned by God in winning souls to Christ. This gracious work received a new impulse on the 7th of October, at our second quarterly meeting, including also a meeting protracted one week. On Sabbath, the second day of our meeting, after the Lord's Supper, mourners were invited for prayers, when twelve came forward. The sight was affecting, to see the aged with the youth, mingle at the altar and cry to God for mercy.

The work continued to progress gradually, until Wednesday, when God seemed to use singular means to accomplish glorious ends. The remains of a youth were brought into the house, and the solemnities of a funeral attended to. The sight of the coffin before the altar, was loud preaching to many sinners, and some resolved from that hour, to seek the Lord, and when the coffin was lowered into the grave, a sister of the deceased gave her heart up to the Lord, and rejoiced that in the grave yard she had found a grave for her sins, and now enjoyed the prospect of meeting her sister in heaven, who had died in the Lord. After this, the work went on gloriously. Our altar was filled with broken hearted penitents, and with seekers of full salvation in the blood of the Lamb; nor were we without a great many, for the Lord was present to heal the broken hearted, and also to cleanse the believer from all unrighteousness.

Twenty have been received on trial, and twelve or more testify that the blood of Christ cleanseth them from all sin. All who have joined the society, stand fast in the liberty of the gospel of Christ; but there are some who have a grievous trial, and clouds of darkness, yet they do not seem to give up religion, although they seem to have hard trials. The brethren who have been blest with sanctifying grace, still hold on their way, rejoicing in the fullness of the gospel. The spirit of brotherly love reigns among us. We have not a jarring string. Glory be to God! Salvation sweetly flows!  
A. ADAMS.  
Chichester, Nov. 30, 1837.

**FOR ZION'S HERALD.**  
**CLAREMONT, N. H.**  
The work of God in the salvation of souls is progressing gloriously in this station. At the four lecture appointments, within two or three miles of our meeting house and in this village, the divine Spirit is graciously poured forth. At some places, ten or fifteen have presented themselves, desiring the prayers of God's people, in an evening, and prayer has been offered in vain. Many have found redemption through Christ, in the forgiveness of their sins. We are praying that the work of divine grace at the places of the lectures, and in the village, may continue to spread, until its power and influence are felt in every part of our work.

The senseless objection, that none but women and children, can receive religion, cannot be urged against the work of God in this place. For a few weeks past, more than have sought salvation, are men who are strong, and are overcoming the wicked one.

"O Jesus, ride on,  
Thy kingdom is glorious."  
Nov. 17, 1837. M. CHASE.

**FOR ZION'S HERALD.**  
**PLYMOUTH, N. H.**  
DEAR BROTHER—On this circuit we are not prospering as well as we could wish, but we believe God is with us. We have many interesting seasons; the brethren, as a general thing, I believe are waking up, and some five or six have sought and found the pearl of great price, since Conference, and we are hoping and praying that the great Head of the church will soon visit us with a refreshing shower of divine grace. I hope our brethren in other places will remember us in their prayers. O that Plymouth circuit might once more come up in remembrance before God!

On the circuits adjoining this, the Lord is graciously pouring out his Spirit. At Bristol, many souls have been converted. At Sandwich more than twenty have recently been brought from darkness to God's marvellous light, and the work is still progressing;—an account of which you will probably have soon from the brethren who labor there. Glory to God! We believe victory is turning on Zion's side, in this northern region.

Yours in the gospel, L. D. BLODGETT.  
Plymouth, N. H., Nov. 20, 1837.

**FOR ZION'S HERALD.**  
**FELLOWS FALLS, VT.**  
DEAR BROTHER—I rejoice to learn, through the columns of the Herald, that our beloved Zion is so generally moving forward. What is more heart cheering and soul reviving than to hear, and especially to see Zion's gates crowded with living converts? We have great cause of rejoicing on this station, from the fact, that the cross of Christ is here triumphant. We held a meeting several days, in connection with our second quarterly meeting, and the power of the Lord was manifest among us. The church were much quickened, backsliders reclaimed, and sinners were converted to God. Since the meeting closed, which was on the 12th inst., some have been

brought to a knowledge of the truth, and others are saying,—"Sirs, we would see Jesus."  
Since Conference, we have received twenty members,—six by letter, and fourteen on probation. We feel thankful to the Lord for what he has done, and hope and pray that he will continue his work, until indelicacy and formality, which here abound, shall be swept away, like chaff before the wind.  
Yours truly, R. DEARBORN.  
Bellows Falls, Nt., Nov. 28, 1837.

**FOR ZION'S HERALD.**  
**NORTH SALEM, N. H.**  
BROTHER BROWN—The set time for Zion in this place, has fully come. During the last Conference year, our society built a neat and commodious chapel, which was suitably furnished by the benevolence of the ladies. Every thing connected with the building of the house was conducted harmoniously, but the year passed away, without any special revival of the work of God among us.

At our last Conference, it pleased our superintendent to re-appoint me to this station. I felt that something ought and must be done, for the advancement of the cause of God; nor was I alone. Some of our brethren in the membership joined earnestly in the prayer,—O Lord, revive thy work!

At the time of our camp-meeting in Derry, our prospects began to brighten, and we concluded to commence a four days' meeting on the sixth of the present month. We had the labors of but few of our brethren in the ministry during the meeting, but God was with us in mighty power. We continued the meeting seven days, and rejoiced to know that our labor was not in vain. During the meeting more than forty came to the altar for prayers, and fourteen were found peace with God, through faith in our Lord Jesus Christ.

The work is progressing gradually and firmly;—there are some new cases of conviction at almost every meeting. Conversions are also increasing. In all, since the commencement of our protracted meeting, more than fifty have commenced seeking salvation, and twenty, we trust, have obtained the forgiveness of sin. To God be all the glory, while ours is the bliss.

Yours affectionately, R. H. SPAULDING.  
North Salem, N. H., Nov. 24, 1837.

**REVIVALS.**—From a great many different places we hear cheering accounts of the progress of the work of God. In several of the charges of Pittsburgh and the neighborhood around, the good cause is advancing.—*Pittsburgh Conference Journal.*

**FOR ZION'S HERALD.**  
**SACHSSETTS.**

**DEAR BRETHREN—**At a meeting of the Quarterly Conference of Wesley station, Springfield, the subject of holding Camp-meetings, and the frequent disturbing of the peace of the State, were taken into consideration, and a committee appointed to attend to the business of preparing petitions and forwarding them to the different preachers, with a request for them to use their endeavors to obtain signatures to those petitions; respectfully asking for a law to protect us, as in the States of Connecticut and Vermont. We therefore, having attended to that part of our duty, have forwarded by mail a circular, to which we have attached the petition, and respectfully request the members of the church as you possibly can—and we wish you to attend to it immediately, as they ought to be forwarded to the office of Zion's Herald, early in January. Persons will be appointed to attend to the business in due form, who are acquainted with the subject, and understand what it is which we want. You, therefore, by the faithful attention to this business, will greatly help the cause of morality and religion.

We have long grieved over, and lamented the frequent disturbances which have taken place at our camp-meetings, and such are the feelings of some of the preachers and people, that if we cannot be protected by law, we shall be driven to this business, and thus by "the pen and the type," it is spread before the world. Is this evil speaking? It may be said, the brother's name is not made public. So much the worse; because we are told that he is a "member of the Genesee Conference," and it may throw a suspicion over every "member of that body." Every one who reads the article will naturally inquire, Who is it in the Genesee Conference that has been guilty of evil speaking? Is it Loring Grant, or Israel Chamberlayne, or who is it? But, it may be answered, the Conference requested to have the "Thoughts on evil speaking" published in the "newspaper." But what if the Conference did vote so, and thus allow their whole body to be thrown under suspicion; does that make the act justifiable? and so take away from the character of evil speaking? But the brother was first dealt with according to Matt. xviii. What then? Did he repent—and did the Conference forgive him? And if so, is it according to our Saviour's rule in that chapter to publish his offence in a newspaper, and tell what was said to him in rebuking him? All I have to say further on that point, is, either it is not a rebuke of evil speaking to use the "pen and the type," in circulating among the people the offences of a brother, or the article under consideration, itself, I think, partakes of the nature of evil speaking.

I think, we ought to have a clear definition of evil speaking. Allow me to suggest the following for consideration. Speaking or writing of another with design to injure him, is, without controversy, evil speaking. Speaking or publishing that which, in itself, is true of another, needlessly, to his injury, is also evil speaking; whether you have previously taken the steps printed out in the 18th of Matthew or not. It is evil speaking, because it is contrary to the law of love. Hence we might define evil speaking to be any language or signs made use of, that are not in accordance with that law, with regard to public offences, we have, at least, the example of Paul in the case of Peter, that they are to be publicly rebuked "that others may fear." Public rebuke is not evil speaking of itself; but it may become so, by being unnecessarily severe, or by being administered in a spirit of hatred. In speaking of, or publishing the offences of individuals, two things are to be taken into the account, the individual and the public. If the offence is of such a character that the public will be injured by not knowing it, it is duty to make it known, and not to do so is to be a partaker in other men's sins, and no consideration of injury to the individual is to prevent the disclosure. This indeed should not prevent a private labor with the individual if the circumstances are such as not to require an immediate disclosure.

Suppose I learn, for instance, that certain persons are plotting to set fire to a city—I have only time to communicate the information to prevent their design. Can any doubt what should be my course in such a case? Would the law of God or our Lord condemn me as guilty of evil speaking, though the disclosure might be the "reputation of a fellow being?" So in case I saw a "brother" commit the act of murder; am I bound, by the command "speak not evil one of another," to cover his sin and not make it public? Such doctrine might do for a Papist, possibly, but I trust it would not be received by a Protestant. So if a person undertakes publicly to defend men in sin, or to represent the greatest outrages as no sin, I am bound, if I am able, to show the fallacy of such defence, though it may injure the "reputation of" that fellow being "who is engaged in such defence; and not to do so is to be a partaker in another man's offence, and brings me under the condemnation of the word of God, which saith, "to him that knoweth to do good and doeth it not, to him it is sin."

The author of the article we have under consideration says, that "There are other evils in our church, or in some way connected with it; but this [evil speaking] in my opinion, is the worst that can be found in our religious community, either North or South." In plain English, it is worse than slavery; and by inference it is worse than abolitionism. Think the author for the last. But with regard to its being worse than slavery;—slavery is not only the "sum of all villainies," but it is the sum of all evil speaking.—It begins its career by the worst of all evil speaking;—it says, in the image of God, is a thing; a man made in the image of God, is a thing; an article fit only to be bought and sold, like a beast and with the beasts! It speaks evil of God, by practically saying, "I am wiser than thou art!"—Marriage is a bad institution—the Almighty did not know how to arrange this lower world, when he instituted that relation!

Yours, O. SCOTT.  
Lowell, Mass., Nov. 20, 1837.

**"THOUGHTS ON EVIL SPEAKING."**  
DEAR BROTHER—I have seen, and read carefully, an article in the Auburn Banner, with the above heading.

The author of that article says, "Whatever wrong we find in our brethren, we ought to correct or punish as the word of God directs." To this sentiment I most heartily respond, true. Having laid down the above rule, the author quotes Matt. xviii. 15, 17. He then adds, "But if, instead of following our Saviour's direction, in case of a real, supposed, or reported offence, we speak of that offence in a brother's absence, we sin against our brother. This evil may be committed, also, by writing, by showing a letter written by another, by a smile, or nod of assent to the words of another, by neglecting to defend a brother when another reproaches him, by pointing to a paragraph in the newspapers containing such articles, and by circulating among the people, newspapers containing reproaches against our brethren."

I would ask if the author of the article under consideration, does really mean to be understood, that all offences, whether against us personally or not, come under the Saviour's rule, Matt. xviii. 15, 17? And

no we, whatever the offence may be, to consider that rule, and that alone, as applicable? And if so, were not several of the apostles guilty of sinning against their brethren of the human family? Take a few examples:—"Dennas hath forsaken me, having loved this present world." A high offence, according to the general understanding of this text. Again, "Alexander the coppersmith did me much evil; the Lord reward him according to his works: of whom he thou wast also; for he hath greatly withstood our words." "All they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." What! an apostle call two persons by name, and speak, aye, and "write" too, of their faults when they were absent! Again, "Holding faith and a good conscience; which some having put away, concerning faith, have made shipwreck; of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." Here, though the apostle might have dealt with them, for aught I know, according to Matt. xviii, yet, it is certain, he said and wrote hard things about them, which according to the definition of evil speaking above, would amount to that offence. Paul also accuses Peter of "dissimulation," and says, so great was his departure from right, that "other Jews dissembled likewise with him; inasmuch that Barnabas also was carried away with their dissimulation." Did Paul follow the course pointed out in the 18th of Matthew? Clearly, he did not. What did he do? He tells us, he "withstood him to his face," &c. He rebuked him as publicly as was his offence; and not only so, but he wrote, and published Peter's offence through all the world, to the end of time; and thus did he give a publicity to it of the greatest possible extent, and "spread the fire farther, and cause it to be of longer duration," than though he had only spoken of it.

Paul called one man "a child of the devil, and an enemy of righteousness," to his face; and then, the character of that man was published to all the world. Was that evil speaking? It may be said this was not a "brother;" but the rule is equally clear, "speak evil of no man," and as binding as that which prohibits speaking evil of a brother. Let that pass.

Several of the apostles have written and published to the world the offence of Peter in denying his Lord; and even gone so far as to tell us he "began to curse and to swear;" why could they not have kept that last fact, at least, to themselves? was it not sufficient to tell us that he denied his Lord, without telling us that he cursed and swore? Is that evil speaking?

The same apostles, also, have told us in writing and made it as public as possible, that Judas betrayed his Lord; and there is no evidence that one of them ever took the steps recorded in Matt. xviii. Did they "sin against their brother?"

If there was no "evil speaking" in any of these cases, and I presume none will pretend there was; then, it follows, I think, that speaking of another's offence, and even writing about it, though our Saviour's rule in the 18th of Matthew, has not been applied in the case, is not, necessarily, evil speaking.

It may be objected that the apostles, in this respect, are not our example, because they were inspired and we are not. Did the Holy Spirit inspire them to do wrong? If not, then it is right, in some cases, to speak of, and write about the offences of others: the only question is, when is it right?

Here comes an article in the Auburn Banner, written and printed in a "newspaper," circulated by hundreds of hands; it reports the "offence of a brother," and thus by "the pen and the type," it is spread before the world. Is this evil speaking? It may be said, the brother's name is not made public. So much the worse; because we are told that he is a "member of the Genesee Conference," and it may throw a suspicion over every "member of that body." Every one who reads the article will naturally inquire, Who is it in the Genesee Conference that has been guilty of evil speaking? Is it Loring Grant, or Israel Chamberlayne, or who is it? But, it may be answered, the Conference requested to have the "Thoughts on evil speaking" published in the "newspaper." But what if the Conference did vote so, and thus allow their whole body to be thrown under suspicion; does that make the act justifiable? and so take away from the character of evil speaking? But the brother was first dealt with according to Matt. xviii. What then? Did he repent—and did the Conference forgive him? And if so, is it according to our Saviour's rule in that chapter to publish his offence in a newspaper, and tell what was said to him in rebuking him? All I have to say further on that point, is, either it is not a rebuke of evil speaking to use the "pen and the type," in circulating among the people the offences of a brother, or the article under consideration, itself, I think, partakes of the nature of evil speaking.

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The author of that article says, "Whatever wrong we find in our brethren, we ought to correct or punish as the word of God directs." To this sentiment I most heartily respond, true. Having laid down the above rule, the author quotes Matt. xviii. 15, 17. He then adds, "But if, instead of following our Saviour's direction, in case of a real, supposed, or reported offence, we speak of that offence in a brother's absence, we sin against our brother. This evil may be committed, also, by writing, by showing a letter written by another, by a smile, or nod of assent to the words of another, by neglecting to defend a brother when another reproaches him, by pointing to a paragraph in the newspapers containing such articles, and by circulating among the people, newspapers containing reproaches against our brethren."

I would ask if the author of the article under consideration, does really mean to be understood, that all offences, whether against us personally or not, come under the Saviour's rule, Matt. xviii. 15, 17? And

no we, whatever the offence may be, to consider that rule, and that alone, as applicable? And if so, were not several of the apostles guilty of sinning against their brethren of the human family? Take a few examples:—"Dennas hath forsaken me, having loved this present world." A high offence, according to the general understanding of this text. Again, "Alexander the coppersmith did me much evil; the Lord reward him according to his works: of whom he thou wast also; for he hath greatly withstood our words." "All they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." What! an apostle call two persons by name, and speak, aye, and "write" too, of their faults when they were absent! Again, "Holding faith and a good conscience; which some having put away, concerning faith, have made shipwreck; of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." Here, though the apostle might have dealt with them, for aught I know, according to Matt. xviii, yet, it is certain, he said and wrote hard things about them, which according to the definition of evil speaking above, would amount to that offence. Paul also accuses Peter of "dissimulation," and says, so great was his departure from right, that "other Jews dissembled likewise with him; inasmuch that Barnabas also was carried away with their dissimulation." Did Paul follow the course pointed out in the 18th of Matthew? Clearly, he did not. What did he do? He tells us, he "withstood him to his face," &c. He rebuked him as publicly as was his offence; and not only so, but he wrote, and published Peter's offence through all the world, to the end of time; and thus did he give a publicity to it of the greatest possible extent, and "spread the fire farther, and cause it to be of longer duration," than though he had only spoken of it.

Paul called one man "a child of the devil, and an enemy of righteousness," to his face; and then, the character of that man was published to all the world. Was that evil speaking? It may be said this was not a "brother;" but the rule is equally clear, "speak evil of no man," and as binding as that which prohibits speaking evil of a brother. Let that pass.

Several of the apostles have written and published to the world the offence of Peter in denying his Lord; and even gone so far as to tell us he "began to curse and to swear;" why could they not have kept that last fact, at least, to themselves? was it not sufficient to tell us that he denied his Lord, without telling us that he cursed and swore? Is that evil speaking?

The same apostles, also, have told us in writing and made it as public as possible, that Judas betrayed his Lord; and there is no evidence that one of them ever took the steps recorded in Matt. xviii. Did they "sin against their brother?"

If there was no "evil speaking" in any of these cases, and I presume none will pretend there was; then, it follows, I think, that speaking of another's offence, and even writing about it, though our Saviour's rule in the 18th of Matthew, has not been applied in the case, is not, necessarily, evil speaking.

It may be objected that the apostles, in this respect, are not our example, because they were inspired and we are not. Did the Holy Spirit inspire them to do wrong? If not, then it is right, in some cases, to speak of, and write about the offences of others: the only question is, when is it right?

Parents train up your children in the nurture and admonition of the Lord,"—"that all a husband's children are only goods and chattels if they are black, or not entirely bleached out!"

But it is in vain to attempt to sum up the amount of evil speaking there is in slavery,—it is one mass of evil speaking. It may well be said to have a "mouth of blasphemy," that is constantly pouring out its evil speaking, like smoke from the bottomless pit.

Utica, Nov. 17, 1837.

**FOR ZION'S HERALD.**  
Ba. Brown—Though our notice of the Missionary meeting held among us, in reference to the departure of the missionary family for South America came late yet the occasion was one of thrilling interest. It was on the 12th inst. Br. Kidder preached in the afternoon, an excellent sermon from these words, "In as much as ye have done it unto one of the least of these," &c.

Brothers Tracy, Scudder and McMurphy were present, each of whom gave us a heart stirring speech, full of information and eloquence. Some of the best and holiest feelings seemed to pervade the whole assembly—so much so, that some fancied they were about giving up the navigation of life, and entering the harbor of endless rest. In short, it was a most blessed time—a refreshing season. At the close, we took a collection and subscription, amounting to a little over thirty dollars.

It was then proposed by sister Othman to go and open their missionary box—it was thought to contain nearly four dollars. Their youngest son, a little boy, said, that "if it did not contain that sum, he would make it up—he had fifty cents he would give." Thus the mantle of the missionary is falling on the young. We repaired to the house with all the zeal, and feelings of genuine missionaries—opened the box, and took out over five dollars. We then sang, verse 1, and parted. We hope to meet above. May God bless the missionary, and aid us here at home to keep alive the spirit, zeal, and missionary fire in the churches.  
J. K.  
Charlestown, Mass., Nov. 28, 1837.

### ZION'S HERALD.

BOSTON, WEDNESDAY, DECEMBER 6, 1837.

**REMOVAL.**  
The subscriber having relinquished the agency for Zion's Herald, the Rev. D. S. King has been appointed Agent, and the office is removed to the Methodist Book Store, 32 Washington street. D. H. ELA.

### MEETING AT FANEUIL HALL.

Shortly after the reception of the news of the murder of Mr. Lovejoy, a number of the citizens of this city contemplated the propriety of holding a meeting, for the purpose of giving the citizens an opportunity of expressing their abhorrence of the late ferocious and murderous proceedings at Alton. The amiable, accomplished and patriotic Dr. Channing headed a petition to the Mayor and Aldermen, for the use of Faneuil Hall for that purpose. This petition was rejected, chiefly for the reason as they say, "that the resolutions which would be likely to be sanctioned by the signers of that petition, ought not to be regarded as the public voice of this city."

What could the Mayor and Aldermen have supposed those resolutions would be? The petitioners asked for the use of the Hall, "for the purpose of noticing in a suitable manner, the recent murder at Alton." What right had the Mayor and Aldermen to pre-judge the character of the resolutions, which they supposed could be adopted? It was to be a meeting of citizens. Ought not the citizens of Boston to express their abhorrence of the murderous proceedings at Alton, in the destruction of the freedom of the press? They ought to be the first; and no act of the Mayor and Aldermen would reflect so much honor upon them, as to have been themselves the projectors and encouragers of such a meeting.

Dr. Channing, in a very manly and dignified spirit, addresses, through the columns of the Daily Advertiser







## Poetry.

[We cut the following effusion from the Maine Wesleyan Journal. We call it poetry, in the fullest sense of the word. Some persons possess the faculty of putting words together in a smooth and mellifluous manner, but they frequently lack sense, and sometimes both sense and connection. Those who attempt to write poetry, should remember, that there can be no beauty without symmetry, any more than there can be music by a random touch of the fingers on the organ. We can discover in this single piece by MARY, talents, which it properly cultivated, are destined to rival the best female writers of our country.—Ed. Her.]

MR. EDITOR—The following lines were suggested by the recent display of divine goodness to us, in this place. We cast our eyes on what has so long been considered a moral desert, and in the fullness of our wonder and gratitude we exclaim,—"What hath God wrought!" With in two short weeks, we have seen the wilderness budding and blossoming as the rose; and if there is joy in heaven over one sinner that repenteth, most gladly would we participate in that joy, and join our voices with "the voice of harpers playing on their harps."

## "WHAT HATH GOD WROUGHT."

He has said to the stormy wind,—"Be still;"  
And the dark, and changing tide,  
Has backward roll'd to its ocean bed,  
And the murmuring waves are hush'd and fled,  
And peacefully onward glide.  
He has roll'd the mist from the mountain brow,  
The cloud from the arched plain;  
His voice swept over a breathless throng,  
And an army came forth with trump and song,  
From the bone-bleach'd field of the slain.  
He pointed his quiver, the arrows were sped  
With the march of a rushing wind,  
And his chariot came down on the trembling hill,  
And the horsemen and steeds, rushing on at his will,  
Left the shadow of darkness behind.  
His voice came forth! and the wilderness heard,  
And wildly its notes of praise  
Burst forth, like the meeting of myriad notes,  
When the deep hall-lehaleh re-echoing floats  
Through the pauses of seraphim lays.  
Oh, praise to the Lord! from the blooming hill  
To the dark, deep forest glen;  
Each heart in its gladness, shall pour forth a song;  
Each voice then uplifted the chorus prolong.  
And joyfully echo—"Amen." MARY.  
Lincoln, Me., Nov. 1.

## Biographical.

FOR ZION'S HERALD.

Died in Truro, Mass., Oct. 20th, 1837, Captain MICHAEL COLLINS, in the 57th year of his age. He was brought to the knowledge of salvation through faith in Christ, in the year 1821, and soon after connected himself with the Congregational Church in this town, with which he continued about two years, when, finding the doctrines of the Methodist Episcopal Church more in accordance with his own views of divine truth, he removed his connection to that church, of which he continued a worthy, beloved, and useful member, until he took his leave for the church triumphant. He was strongly attached to the doctrines of Methodism, and prized very highly the religious privileges which he enjoyed with the people of his choice. He found the faith which saved him from sin, was sufficient to support him on the bed of death.

The disease which terminated his life he had labored under for a number of years, during which he had waited patiently for his change. Death found him ready, and was to him the welcome messenger of good. He rests in the arms of Jesus. THOMAS W. GILE.

Truro, Nov. 10, 1837.

FOR ZION'S HERALD.

Died in Truro, Mass., Nov. 6th, 1837, Mrs. SUSAN WALKER, after a protracted illness, which she bore with Christian patience. She has been for a number of years a worthy member of the M. E. Church. She died peacefully in the arms of her Saviour. THOMAS W. GILE.

Truro, Nov. 10, 1837.

FOR ZION'S HERALD.

## ACCOUNT OF THE SABBATH SCHOOL CONVENTION OF BOSTON DISTRICT.

The Convention of Superintendents and Teachers of the Sabbath schools on Boston District, New England Conference, called by the Presiding Elder of the District, and others, commenced its sessions, pursuant to appointment, in the vestry of Bromfield Street Church, Boston, on Wednesday, the 15th inst., at 10 o'clock, A. M. From some towns there was a good representation of the schools; but from most on the district no delegates were present. The whole number of delegates was not ascertained, 47 only having enrolled themselves as members of the Convention. The meetings of the Convention for the discussion of important points connected with the interests of Sabbath schools, were fully attended, however, by delegates and persons, both male and female, who, being connected with Methodist Sabbath schools, were, by vote of the Convention, considered regular members, and, of course, had the privilege of taking an active part in the proceedings.

The Convention was opened with reading the Scriptures, singing, and prayer by the Rev. Timothy Merritt, and was finally organized by the election of the following officers:

Hon. SETH SPRACE, Jr., President.

Rev. T. MERRITT,

" B. OTHMAN,

Mr. J. TUTTLE,

Hon. E. MUDGE,

Rev. E. OTHMAN,

Mr. B. F. NUTTING, } Rec. Sec'ries.

Rev. D. S. KING, Cor. Sec'y.

The first hour after the choice of officers, was occupied with a prayer-meeting; and the remainder of the forenoon was spent in the appointment of committees, and the arrangement of business for the following sessions.

The Convention having been informed that arrangements had previously been made for having a Sabbath School Exhibition on the afternoon of Wednesday, in the upper part of the Church, they formally expressed their approval of such arrangements, and attended the exhibition. Though this was not a part of the business of the convention, still, as it was intimately connected with its proceedings, we may not be justified in omitting a passing notice of this interesting affair. The several Methodist Sabbath Schools in the city, were represented by children from each, who took part

in the recitations, upon a platform erected for the purpose. These recitations consisted of single pieces and dialogues, both in verse and prose.—These were well committed, and spoken with spirit and skill, full as much as could be expected, and in some instances more so, by children 4 or 5 years old. Singing on the occasion was performed by a choir of 75 or 100 children, in the orchestra. And well did it seem that the words of the "sweet psalmist" of Israel were peculiarly applicable to this case—"Out of the mouth of babes and sucklings thou hast perfected praise," when the name of Jesus, and the purest and loftiest moral sentiments were uttered by these dear children so simply and eloquently, as to unseat the fountains of feeling and tears in many of the audience.

On the evening of Wednesday, Rev. B. Othman, the Presiding Elder of the District, delivered a discourse, at the request of the Convention. He selected for his text those appropriate and beautiful words, in the pathetic appeal of our Saviour to penitent Peter,—"Feed my lambs," and proceeded to describe the qualifications, difficulties and encouragements of a Sabbath School Teacher.—These interesting topics he recommended to the pleased and awakened attention of his hearers, in a discourse of the excellence of which we forbear to speak, hoping that the decided expression of a desire for its publication, which he received from the Convention, will induce him to allow it to appear to all for itself.

The meeting held on the evening of Thursday, the second day of the Convention, was more fully attended than any other. The exercises consisted of prayer and several addresses, with the usual and always acceptable, if good, accompaniment of singing. The President of the Convention made some suitable opening remarks, and was followed by Rev. O. R. Howard, of South Boston, with an address in support of the following resolution, which was also advocated by Rev. A. Stevens, of Providence.

Resolved, That the nature and design of Sabbath school instruction commend it to our approval, as a system appropriate, reasonable and necessary.

These brethren were succeeded by Rev. M. L. Scudder, of this city, who enforced the claims of the Sabbath School to universal interest, in sustaining the following resolution, viz.

Resolved, That no Christian, whether minister or layman, in this age of light concerning the benefits of Sabbath schools, can excuse himself before God or man for a want of interest in them.

The sessions of Thursday forenoon and afternoon, and of Friday forenoon were occupied in discussing and passing the following resolutions. Resolutions are generally among the most uninteresting articles for reading, and yet these very resolutions give rise to the most animated debates—and to the most thrilling scenes that are witnessed in deliberative bodies. Could the beaming intelligence, and kindling emotions, and burning words, which render the place dear to our memory where they held attention almost breathless, or fired the soul with some high resolve, only cover each resolution with a halo as it appears on the printed page, many a valuable sentiment would be read and remembered, and adopted, which is too apt to lie, though of the same importance still, unheeded and useless. Some of the following resolutions will be found to possess great practical utility in the Sabbath School cause, and all will repay a perusal by their valuable sentiments, or their important references.

The character of the Church, and its relation to children.

Resolved, That the church is the depository of the lively oracles of God, and the divinely appointed agent for the conversion of the world.

Resolved, That the principal reason why her success has been so partial and limited, is to be found in the fact, that she has made last, and of minor importance, which the Saviour made first, and of primary importance, viz., "Feed my lambs."

The duty of ministers, and their relation to the Sabbath School.

Resolved, That it is the duty of ministers of religion to cultivate an intimate acquaintance with the children belonging to the families of their charge, and at all possible opportunities to notice and freely converse with them, and recommend their constant attention to the Sabbath school.

Resolved, That the pastor of each church ought to hold a general supervision of the Sabbath school attached to thereto, visiting it as often as may be, and giving to the superintending officer such advice concerning its welfare as he may deem necessary.

The character and design of the Sabbath School Teacher.

Resolved, That the office of the Sabbath School Teacher is such as to require and give ample scope for the highest intellectual ability, and the deepest piety in the church.

Resolved, That when circumstances make it necessary, and persons of suitable intellectual and moral qualifications, though not professing religious, offer for the service, we do not deem it improper to employ them as Sabbath school teachers; and especially, as while engaged in this work, persons have frequently been led to embrace religion themselves.

Whereas the elderly members of our church have been lamentably backward in the work of Sabbath school instruction—therefore

Resolved, That in the opinion of this Convention, it is highly important that they should be actively engaged both as teachers and scholars in the Sabbath school.

Resolved, That the greatest object of the Sabbath school teacher should be to make religious impressions on the hearts of the children, and that the teacher's work is incomplete until this effect is produced.

Suggestions on the best method of conducting the School.

Resolved, That if we would, as teachers and superintendents, be interesting to our class, and useful in the Sabbath school, we should attentively regard the following particulars:

1. Always meet our class personally, if possible; but if Providence prevent, provide a substitute. Be in our place in season to regulate our class and have all things in perfect order at the time appointed for the opening of the school, and remain till the school is closed.

2. We should be prepared to teach our class; should have comprehensive views of our Maker, and his government; clear and definite views of the lesson before us; and always have some clear, simple and interesting illustration of the subject.

3. We should spend all the time allotted us, with our class, and some part of on the subject of their own salvation.

4. We should strive to introduce a pleasing variety of exercises into the school.

5. Have an examination of the school once a month, at which time introduce parents of the children and visitors of the school; and have some one or more address the school. In this way we may give the children manifest proof of our interest in their welfare.

6. Visit our own scholars frequently, and talk with and pray for them; and especially when any scholar is absent, visit him the same week.

7. Furnish them with useful books, and especially a religious periodical.

Respecting the continuance of the School through winter.

Resolved, That in the opinion of this Convention, it is not expedient to discontinue Sabbath schools during the winter months, in any place where any children can be obtained to attend.

Means of encouragement and improvement of Sabbath Schools.

Resolved, That the practice of our ministers and members of our church, both when at home and abroad, frequently visiting Sabbath schools, and, whenever requested, addressing such schools, is highly desirable, and well calculated to promote their own edification, as well as afford encouragement to the schools.

Resolved, That we recommend all our ministers to make it their uniform practice to have stated meetings with the superintendents and teachers, as being essentially necessary to keep the Sabbath schools connected with their respective charges in vigorous operation.

Resolved, That we recommend that the exercises of the Sabbath schools on the District be either closed or commenced with repeating the Lord's Prayer by the superintendent, teachers, and all the scholars together, on their knees.

Concert of Prayer for Sabbath Schools.

Resolved, That a Monthly Concert of Prayer in behalf of the cause of Sabbath Schools, be held on the third Sabbath evening of every month, wherever practicable; and that we consider it the imperative duty of our ministers, uniformly to attend such Concerts, and contribute all they can to render them interesting, and an auxiliary to the Sabbath school cause.

Recommendation of S. S. Books and Periodicals.

Resolved, That the Sabbath School Hymn Book recently published by the Rev. Joseph Rusling, put into our hands for examination, is, in the opinion of the committee, admirably adapted to the capacities of children and youth, and to the particular wants of Sabbath schools; and it is highly desirable that it should be published by our General Book Concern.

Resolved, That we consider Todd's Sabbath School Teacher an important auxiliary in Sabbath school instruction; and would cheerfully recommend its use.

Resolved, That the Sabbath School Messenger, published monthly in this city, is admirably adapted to excite the attention, and improve the minds of Sabbath school scholars, and that this Convention use their influence for its general diffusion.

Importance of greater effort for Sabbath Schools.

Whereas the cause of Sabbath Schools has been too much neglected among us a people, which we highly regret, therefore

Resolved, That in the opinion of the Convention, it is highly important that efficient measures should be taken throughout the bounds of this District and the New England Conference, to promote more effectually this important cause.

Provisions for future Conventions.

Resolved, That it is expedient to hold a Convention on this District, similar to the present, once a year.

Resolved, That said Convention be held some time in the month of October or November, the time and place to be appointed by the Presiding Elder, of which four weeks published notice shall be given.

Resolved, That each Sabbath school on this District be requested to appoint delegates to the next Sabbath School Convention, and also authorize one of their number to acquaint the Convention with the condition of the school.

Resolved, That our next Convention be composed of the preachers on this District, two chosen delegates from each Sabbath school, and as many other friends of the cause as may voluntarily attend.

The Convention appointed committees to prepare addresses,—one to Parents and Teachers,—another to Children, which being designed for publication, will probably appear in Zion's Herald, or the Sabbath School Messenger.

Aware that improvements might be made in the manner of conducting the business, and arranging the public exercises of such Conventions, we are still persuaded that the one just held will result in great good to the Sabbath School cause.

Deep and lively interest was manifested in the welfare of children, both by aged teachers and ministers present, and also by the young persons of both sexes, who are devoting themselves with a holy and noble ambition to the humble work of training their precious charges for usefulness in this world and happiness in the next.

J. SLEEPER, } Committee.  
E. OTHMAN, }  
B. F. NUTTING, }

Boston, Nov. 28, 1837.

FOR ZION'S HERALD.

## MEETING OF PREACHERS AND STEWARDS ON CONCORD DISTRICT.

MR. EDITOR—You are requested to publish the following Report and Resolutions, adopted at a District Meeting for Concord District, N. H. Conference, holden at Henniker, Nov. 7.

J. M. FULLER, Sec'y.

REPORT OF THE COMMITTEE ON THE FINANCIAL STATE OF THE DISTRICT.

The Committee to whom was referred the financial state of the district, present the following Report.

The subject of ministerial support, has an important bearing on the prosperity of the church, and final triumph of the Redeemer's kingdom.—Ministers of the gospel, cannot spend their time and strength, exclusively for the church, and for its spiritual interests, unless the church in return, give them such a support as will free them at least, from the necessity of resorting to secular employment, to procure the means of living. The church needs the undivided labors of the ministry. Just, then, in proportion as the ministry are embarrassed in their temporal circumstances, or are obliged to devote time and strength to secular employment, the church must suffer—her spiritual interests must be neglected. Where the minister of the gospel is well supported by the church, and the minister on his part performs his vow to God and the church, there is prosperity. But if either be neglected, it is death. This subject, though of vital importance to the church, has been too much neglected by us. We have feared to speak—we have feared to act. As a general thing, the amount which has been raised for the support of our preachers, has been far less than necessary to meet their actual wants. While some circuits and stations have come up to the work, and sustained the servant of God, a large number have been very deficient, not making up more than one half or two thirds of the regular claims of the preachers laboring thereon. On this account, the preachers have been embarrassed. They have been the suf-

ferers. Many of our preachers who have been successful laborers in the itinerant ranks, have been obliged to locate.

Your committee would notice another evil, which too generally prevails among us. On many of our circuits and stations, the raising of supplies is neglected, until nearly the close of the year. The preacher, consequently, is either under the necessity of living without the comforts of life, or he must embarrass himself by contracting debts, with hardly the possibility of paying them. This state of things, it is believed by your committee, exists in too great a degree on this District—a state of things which would not exist but for the following reasons.

First, Our people are not, or have not been, properly instructed on this subject. Many look on the support of the gospel ministry as a work of charity. And on the minister, as a proper object of charity. Consequently, they feel no obligation resting on them to bear their proportion of the sum required to make up the allowance of the preacher or preachers laboring with them. They do not consider it a debt justly due from them. If the preacher happens, in voice, manner and matter to suit their fancy, or if he be reduced to absolute want, such persons may give a small sum to meet his wants.

A second reason which contributes to this state of financial embarrassment in supporting the ministry, is the want of vigorous and united exertions on the part of the official boards. Stewards and leaders are generally more willing to give their own money, than to ask aid from others in this important work. A foolish diffidence deters them from asking aid, and they later under a load they have not ability to sustain.

A third reason, and perhaps the greatest reason which contributes to the continuance of this deplorable state of things, is the want of some proper and systematic mode of operation in raising the amount required on the several circuits and stations. On all those circuits and stations where a proper system has been adopted, there has been no difficulty in raising the sum required to make up the allowance of the preachers.

In view of the above reasons, which contribute so largely to the embarrassments and evils under which the church labors, your Committee recommend the adoption of the following resolutions.

Resolved, That we approve the sentiments embraced in the financial report of the New Hampshire Conference, adopted at its last session.

Resolved, That each preacher in charge, be requested to preach one sermon annually, in each congregation in his charge, on the duty of supporting the gospel ministry.

Resolved, That we recommend to the official board of each circuit and station on this District, the adoption of the following plan for raising the annual allowance of the preachers laboring thereon. Let the stewards draw up an instrument, and present it to the church and congregation for signatures. Let said instrument pledge the subscribers to pay such a sum for the support of the preacher or preachers laboring on the circuit or station, as shall be assessed by a committee appointed by the subscribers to said instrument. The amount of which assessments, shall be sufficient to pay the preacher or preachers their whole allowance, according to the Discipline of our Church.

Resolved, That we recommend that the proportion set to each circuit and station by the district meeting of stewards, for the support of the Presiding Elder, be raised by public collections.

Resolved, That the Presiding Elder and preachers in charge, be requested to use their influence to carry the above plan into effect.

[N. B.—The Christian Advocate and Journal, and Zion's Watchman, are requested to copy the above.]

FOR ZION'S HERALD.

REV. E. P. LOVEJOY.

The following request was read to the church and congregation in this place, last Sabbath, and prayer accordingly offered.

Whereas, the Constitution of the United States has been recently violated by a lawless mob, at Alton, Ill., and one of its citizens, viz, the Rev. E. P. Lovejoy, in the rightful discharge of his duty, in the defence of his property, has been murdered by the outrageous hand of pitiless violence, by which awful event a wife has been deprived of a husband; and children of a father; and two and a half millions of enslaved citizens of America, of one of the ablest advocates for their freedom; and this nation of one of its philanthropic and valuable members; and the church of one of its ministers and brightest ornaments.

Therefore, if ever, now is the time when the exhortation of the apostle should be feelingly regarded, "that prayers and supplications," etc.

Wherefore, we, the undersigned, request, in behalf of the afflicted and suffering, that this church and congregation unite with us in prayer; in particular, that this shocking event may be sanctified to the good of the widow and fatherless children; and be overruled by Divine Providence for the advancement of the cause of emancipation, and the security of our own social and personal rights.

Signed by JOSIAH BRACKETT,  
JOEL KNIGHT,  
STEPHEN HUBBARD.

Charlestown, Mass., Nov. 29, 1837.

FURS, HATS, CAPS, &c.

A GENERAL assortment of Ladies' and Gentlemen's FURS may be found at CHAPMAN & MERRILL'S, No. 300 Washington street—among which are Lynx, Elk, Squirrel, and Sable Capes; Muskrat, Nutra, Fur Seal, and Garter Caps; Muffs, Boas, Neck Ties, Opera Collars, Genet and Swan's-down Trimmings, &c.

Also, Hats, Caps, Gloves, &c., all of which will be sold as low as can be found elsewhere.

N. B. Hats and Caps made to order. Country Merchants are requested to call and examine for themselves.

3m Oct. 4.

Books.

THE General Catalogue, Sabbath School Books and Tracts published by the Methodist Book Concern at New York, are for sale at the Methodist Book Depository, 32 Washington street, at their wholesale and retail prices.

Also, Bibles of different sizes and quality; prices varying from 50 cents to \$5.

Robinson's Cabinet, Josephus' Works—Rollin's Ancient History, Encyclopedia Americana, 13 vols. Benson's Sermons and Plans, McCulloch's Evidence of Christianity, Fick's Works—Butterworth's Concurrence, Sturges' Reflections—Woods on Depravity. All of which are warranted to be cheap at our retail prices. A liberal discount will be made to wholesale purchasers.

Likewise, A great variety of other Religious and Historical Works. We are prepared to furnish to order all approved Theological, Historical and Miscellaneous Books, which can be procured in this city.

D. S. KING, Agent N. E. Conference.

COAL.

A CONSTANT supply of Hard and Soft Coal, including Peach Mountain, Sidney, and other varieties, for sale by LUTHER TOWN, Sept. 6. 3m Commercial St., near Charlestown Bridge.

## N. ENGLAND TRUSS MANUFACTORY.

J. F. FOSTER, AGENT, invites those who desire an effectual remedy for the dangerous and distressing disease of RUPTURE, to call at his residence, 305 Washington St., (opposite 254) up stairs, entrance in the rear; where he is in constant attendance to adapt his Trusses to the particular case of the patient. All individuals can see him alone at any time, at the above place. He has for eighteen years past been engaged in the manufacture and making up of these instruments, and has applied six hundred to persons within two years. Although he has not followed it steadily and exclusively, he has made them for himself for eighteen years past, and for individuals to whom he is at liberty to refer.

Having worn the different kinds of Trusses more or less, that have been offered to the public for the twenty years past, from different patent manufacturers he is now able to decide, after examining the rupture, what sort of Truss is best to adapt to the different cases that occur; he has on hand as good Trusses, and will furnish any kind of Truss as cheap as can be had elsewhere. Any person that purchases a Truss at this establishment, if it does not suit, can exchange until they are well suited, without extra charge.

J. F. F. manufactures as many as twenty different kinds of Trusses, among which are the Patent Elastic Spring Truss, with spring pads; Trusses without steel springs (these give relief in all cases of rupture, and in a large portion produce a permanent cure—they can be worn day and night, and are kept on hand.) As a matter of convenience, and not of speculation, the undersigned will keep on hand the following kinds of Trusses, which they can have if his do not suit them after a fair trial, they can exchange for any of them: Dr. Hull's; Rend's Spiral Truss; Rend's do; Farr's do; Salomon's Ball and Socket; Sherman's Patent; French do; Marshall's Improved Truss; Hatten's do; Shaker's Hocking Trusses; Heintzelman's India Rubber Pad, made in Hallowell; Ivory turned Pad Trusses; Stone's do, double and single; also Trusses for children, of all sizes.

The subscriber makes and repairs all kinds of shoes for delicate and crooked feet, and is doing this every week, for children and infants in this city, and from out of the city. Specimens of his workmanship may be seen at the Manufactory.

Mr. F. will wait on individuals at their houses, when preferred; he takes measure of infants at any age, and makes Trusses for both double and single ruptures, which may be worn without pain or inconvenience, and which in many cases will produce a perfect cure, in the space of six or twelve weeks, in such children; he has had occasion to make a number of late, the fathers and mothers of whom he will refer to, as well as the physicians by whom they were recommended to Mr. Foster. He knows individuals he will not make their complaint known to any one except when he is permitted to refer to them—it being a misfortune, and young persons do not want their cases known.

Trusses repaired at the shortest notice.

[F] Ladies wishing for any of these instruments will be welcomed by MRS. FOSTER, her wife, or at the Manufactory, above place.

J. FREDERICK FOSTER, Agent.

CERTIFICATE FROM DR. WARREN.

Boston, Jan. 7th, 1835.

Having had occasion to observe that some persons afflicted with Hernia have suffered much from the want of a skillful man in accommodating Trusses to the peculiarities of their case, I have taken pains to inform myself of the competency of Mr. J. F. FOSTER, in the use of a skillful man, and the death of Mr. BEATTY. After some months of observation of his work, I am satisfied that Mr. FOSTER is well acquainted with the manufacture of these instruments, and is anxious to accommodate them to the variety of cases which occur. I feel myself, therefore, called on to recommend him to my professional brethren and to the public, as a person well qualified to supply their wants in regard to these instruments, and to refer to them as being a misfortune, and young persons do not want their cases known.

JOHN C. WARREN.

THE YOUNG WIFE.

ON the Duties of Woman in the Marriage Relation; by Dr. Wm. A. LEVY, and Young Men's Guide; and House I Live In, and Editor of the "Library of Health." Stereotyped and embellished by a beautiful steel frontispiece and vignette.

This work is different in its character from every other book of similar title. It is based on the principle, that the great business of the wife is Education—the education of herself and her family. It therefore treats of the duties of a wife, especially to her husband, in a manner at once original and striking. The author presupposes her to have set out in matrimony with Christian principles and purposes; and hence proceeds to instruct her in the best methods of applying them to the routine of daily life and conversation. We believe that no one can rise from the perusal of this volume without a higher respect for female character, and with a higher confidence in the divine wisdom of matrimony. The following, among the many subjects it discusses, will give some idea of the contents:

Submission. Discretion. Scolding. Forbearance. Contentment. Habits and Manners. Dress. Health. Attending the Sick. Love of Infancy. Giving Advice. Self-Government. Neatness. Intellectual Improvement. Order and Method. Moral and Religious Improvement. Punctuality. Moral Influence on the Husband. Industry. Domestic Economy. Domestic Repose. Domestic Repose.

[F] Copies in extra binding for presents.

Just published by GEO. W. LIGHT, 1 Cornhill.

Nov. 22.

THE FAMILY NURSE.

OR Companion of the Frugal Housewife, by Mrs. Child, revised by a member of the Massachusetts Medical Society.

"How shall I cure Dyspepsia?" "Live upon expence a day, and earn it."

Dr. Abernethy.

"This book merely contains the elements of nursing, and is by no means intended to supersede the advice of a physician. It is simply a household friend, which the unexpected may consult on common occasions, or sudden emergencies, which medical advice is either unnecessary or cannot be obtained."

Just published by J. HENDEE, 131 Washington street, (up stairs).

Nov. 1.

PRINTING.

Of every description, executed with neatness, and on reasonable terms, at Zion's Herald Office, 19 Washington Street, viz.

Books; Pamphlets—such as Sermons, Addresses, Catalogues, &c.; Bibles—Bibles, Bibles, Bibles; Shroffs; Cards—of plain or